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✓
RELATION OF
SCIENCE AND FAITH.

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ADDRESS.*

GENTLEMEN OF THE ALUMNI, AND LADIES AND GENTLEMEN.—It is said that in the beautiful city of Venice, when the clock strikes twelve, the pigeons in large numbers come flocking in from all parts of the city to the public square, in order to be fed. Here citizens and strangers vie with each other in their kindly office, and the whole scene is one of intense animation and pride.

Not unlike this is this annual gathering of the sons of "Our Alma Mater," in order that they may share in the social and intellectual feast its munificent hand is wont to spread before us. From city and town, from hill-side and vale, and from all the various callings and occupations of life, are the sons our of "Alma Mater" here.

And whilst they drink from the crystal streams which flow from its classic halls, they linger also beneath its refreshing shade, and seek to live over again, if only for the short space of an hour, the sweet memories of the past. *Live over again?* Nay, gentlemen; for when, on the silvery wing of time, our opportunities, our pleasures and responsibilities, have once been borne into the past, they are irretrievably gone. By no effort of the imagination, no impulse of the heart, no feat of the will, can we call before us and again enjoy our privileges past. Still, memory, like a guardian angel, always present, may, by a power akin to that of the Divine hand, call to resurrection the *issues* of by-gone days, and minister in kindly office until a thousand or more associations here come crowding in upon the heart; and the sterner, deadlier conflicts of the present are forgotten amid the recollections of the past.

And now, standing as we do along the pathway of life, and stretching almost from its remotest milestones back to the very

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threshold of our "Alma Mater," it seems right that on an occasion like this we should select for our consideration a subject which, to some extent at least, has for us a common interest. And, amid the conflict of mind and thought at present agitating the world, we have selected as *such a subject*, "The Relation of Science and Faith."

Human life is confronted on every hand, not only with a subjective consciousness, but an objective reality. This objective reality finds expression on the one hand in the order of nature, and reaches our consciousness, by its laws and forces, through our physical senses. It reaches us, however, also as from *above* and *beyond* nature, as has been attested by the universal consciousness of the race, and, as the supernatural confronts us, through our moral and our spiritual apprehensions.

In the order of nature, there is an adaptation and design for our subjective life and health. In the order of the supernatural, there is a power and influence which inspire the human heart with noble impulses, lofty aspirations, and a sincere longing and desire after something beyond itself.

For the *solution* of nature's problem, in its relations to man's highest physical destiny, we have especially the physical sciences.

And for the solution of the problem of man's relations to the supernatural, we have, reaching out from his deepest consciousness, the highest manifestations of *will*, in the form of intellectual Science; but more especially that supernatural power and grace, which is called Faith.

Now science and faith stand in important relations to each other; but are, *primarily, antagonistic*. The one involves the social and physical relations of the race—the other moves more especially in the order of the spiritual, and reaching beyond time, draws the aspirations of the human heart beyond itself, out into the order of grace. The one *attests* itself by the physical senses, and moves backwards for the realization of its consciousness through the laws which govern the *atomic* world, and here seeks the objective data which shall govern and condition its subjective life. The other accepts revelation as in the order of the supernatural, and aspires upward and onward, making the whole order of nature as subservient to its behests. The one came into embryonic life when our fathers first began to realize the significance and meaning of

these words—"cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life ; thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field ; in the sweat of thy face shalt thou eat bread till thou return to the ground ; for out of it wast thou taken ; for dust thou art, and unto dust shalt thou return." The other loomed forth like the first rays of the early light, faintly radiating and casting a halo, though dimly, over the moral darkness and despair consequent upon the loss of Eden ; when God said, " I will put *enmity* between *thee* and the *woman*, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel."

The one is, therefore, *negative*, as to the ground of its necessity ; and is the legitimate offspring of the human will, staggering and struggling in vain hope for physical deliverance from the curse of God. The other is the child of promise—budding into fuller consciousness through every step of God's dealings with His people ; from the first moment of its embryonic life, on through the thunderings of Sinai—in every scintillation of prophetic fire—the songs of inspiration—the priestly offices—and in all the sacrificial types and shadows, up to the coming of our Lord.

Science, on the one hand, standing in the sphere of nature, and fretted by the ceaseless changes and contradictions incident to its progress, found itself also, as it supposed, under surveillance to the order of grace ; and has shown a spirit of aggressiveness, which is not only antagonistic to faith, but largely skeptical. Faith, on the other, grounding itself subjectively in the will of God, became objective only as that will manifested itself in a self-authenticating way, in the progress of history. In this sense it is especially "the gift of God." And just as the will of God unfolded itself to the human consciousness, Faith laid hold of that will, and authenticated itself again in the spirit of obedience and trust. Thus faith is, within the human consciousness, that subjective power which binds the *spiritual essence* in man to the personality of God, and is at the same time the ground of all that is progressive in his spiritual nature.

But faith has also, from the beginning, shown a captious and exclusive spirit ; and largely ignoring the order of nature, has been, in relation to science, a self-contradiction—now yielding a fascinating smile for every movement in the attempt at solving nature's

mysterious problems; and now again, recoiling within its own abstract judgment, has sought, by every possible means, to crush each progressive step on the part of science towards such solution.

The constitution of nature and the order of grace, the respective spheres of Science and Faith, are primarily antagonistic also. And when Paul, baffled in his heavenly aspirations, confessed that an incessant warfare waged its conflicts between the will of the flesh and the will of the spirit, he uttered a truth which not only finds a counterpart in the experience of every honest heart, but a truth which all history, echoing from the graves of more than six thousand years, clearly attests to all, save those who stand so completely in the order of nature as to have no conception of life's conflicts beyond the natural.

But, though primarily antagonistic, the mission of science and that of faith lead in the same path, and have ultimately a common hope, viz, *the problem of truth*.

What is truth? This is a question which has confronted the human mind since its first awakening in the sphere of thought. And having defied and put to shame the dogmatic struggles of Judaism, the intellectual developments of Asia, the philosophical and æsthetic culture of Greece, and the legalistic and forensic achievements of ancient Rome, it is not surprising that when God became incarnate and walked among men, He should have been confronted with the same question: "What is truth?"

Truth is *relative* and at the same time *absolute*. In the order of nature it is only relative; in the order of grace it is absolute. In its pursuit, Science and Faith, in all ages, have been assiduously at work; and especially before the time of Christ, joining hand-in-hand with Philosophy, and exhausting the whole range of human thought, vainly hoped for its solution. But *philosophy*, apart from a true apprehension of God's subjective character and objective power and grace, was equally abortive. Now moulded largely by the vague and crude scientific notions of the earlier ages, and now modified by the transcendental and idealistic character of their faith, it was at one time carnal and selfish, leading its votaries into the lowest scale of corruption and vice; and again, passing over into the ideal and mythical, so ignored nature as to turn it into a farce, and tangent-like, became lost, absolutely lost in abstraction.

Thus Science, in the sphere of relative truth, and Faith, in the sphere of truth absolute, during the shadowy adumbrations of the ante-Christian period, (even by the aid of the highest order of philosophical thought,) failed utterly as to any right conception of *the truth*. "In the sweat of thy face shalt thou eat bread till thou return unto the ground," clearly indicates a condition of subordination, both for the individual and the race; and now, in the light and experience of more than six thousand years, clearly attesting its realization in the sad strugglings of every human heart, leaves no longer any room to doubt that the sphere of man's physical and intellectual activity lies within the order of *relative truth*, and that of himself he can never transcend it. And hence, every effort, whether in the form of purely scientific research, or the more masterly strides of unaided reason, to solve in the order of *relative truth* the problem of truth absolute, has only been speculative, and fatally false.

And just here is the "Charybdis" into which many of our most eminent scientists of to-day are hurling themselves with a sad fatality. Proudly may we contemplate the achievements of Tyndall, Darwin, Draper, Mr. Spencer and others, in the sphere of scientific research. Their labors shall stand after themselves shall have been forgotten, as monuments of toil and intellectual greatness, and shall wonderfully assist in the solution of many intricate problems awaiting scientists in years to come; but just as they are great in Science, so are they also weak in all that relates to Faith, and their philosophical deductions, conditioned largely by facts and principles which address themselves to the physical senses only, are materialistic and false.

Indeed, up to the present, such has been the tendency of Science generally; and so it must remain, unless sanctified by a higher sense of the supernatural. Without presuming to enter the arena of Absolute Truth, but leaving that to be determined as a logical deduction from its observations, Science has been largely one-sided, and in all its investigations has tended to magnify *nature* as such.

Nor is this surprising! for standing, now, amid the colossal structures of inorganic nature, and tracing the results of its inherent laws and forces, as stamped upon the lofty hills and written indelibly upon the vulcan rocks, thousands of feet beneath the earth's surface—analyzing the simplest grain of sand, and then

tracing it in all its transformations up to the wonderful beds of granite, and there reading its lessons of attraction and cohesion; science has been overwhelmed with the grandeur and beauty of nature's laws.

So also, in studying the wonderful and complex structures of animal and vegetable organic life—whether from the highest form in man, and then down through the animal kingdom, with its countless modifications in form, adaptation and structure, to the animalcules, floating by thousands in a single drop of water:—or the vegetable kingdom; from the lofty pine, towering upwards until it almost penetrates the clouds, its sear leaflets catching the breeze and in mournful tones singing a requiem to nature's weary repose—the lofty oak, with out-stretched arms and deeply penetrating roots, bidding defiance to tempest and to storm—the ivy and the hyssop, leaning in graceful proportions upon hillock and rock—the flowering plants, sparkling in richest hues beneath the sunlight, and wafting their fragrance out upon the air—and thence down through the trailing arbutus, to the lowest forms of vegetable life in the mosses, and the mould of decaying wood; science stands in worshipful delight before this world of grandeur and beauty. And tracing at the same time the laws and forces here operative—from the most complex structure down to the simple or primordial cell, which is the ultimate form of all life product—its simplicity in form and structure, its physiological laws and forces, and its *remarkable* simplicity, alike as to its chemical and atomic properties, Science supposes it has exhausted the whole range of possibilities, and in its vain imaginations thinks it has here comprehended not only the *principle of life*, but the ground also of truth; and proudly exclaims, eureka!

But the primordial cells of vegetable life are so uniformly alike, that studied by the closest process of observation yet available for the human mind, the future development of the species may not be determined by these cells themselves. So also of the granular or nucleated cell of animal organic life. Its character is uniform for many species; and though, by the process of chemical analysis, its constituent properties are well understood; and by the powerful aid of the microscope, every modification and change through which it passes in the process of development is familiar to the scientist, as are the functions of the future organism itself; still by no

properties or laws inherent to matter as such, has the wonderful process of life been predicated.

No one, however materialistic, has yet been so foolish as to regard life, or the life process, as the result of attraction, cohesion, gravitation, affinity or even assimilation—for this presupposes a power and force which cannot be predicated of any known law or property of matter itself.

That matter, in its primitive form, is eternal, both as to the past and the future, is more than probable; for we may not conceive of the Eternal God, in His subjective power and glory, without an objective medium through which He is active. Still, in studying the life process, developing itself on every hand in and through matter—its uniform order and design—its gradation upwards in the order of a grand purpose—its relative and correlative adaptation to perpetuity, and its wonderful physiological laws and forces—Faith joins issue with Science in all its materialistic tendencies; and in a grand "*Te Deum*," unites with the lawgiver of old—"in the beginning," that is to say, in the beginning of the *present* order and constitution of nature, "God created the heavens and the earth."

But *Faith*, though born thus to a heavenly heritage, has itself not maintained a spotless and virgin-like purity before the world. Though essentially positive in character, and destined when *properly grounded*, to lead unerringly in the sphere of truth; it has been a self negation—now bursting out with the effulgence of heavenly light, and now descending into deeds of darkness. Now rising as by inspiration, it has led men to yield themselves as willing sacrifices at the stake; and now itself has become the spirit of a persecution, bloody and unrelenting. Now soaring aloft, and kindling with a heavenly flame the hearts of God's people, it has found expression in worship and praise; in architecture, in sculpture, in painting, and in all the æsthetic movements of which the human mind is capable; and now again, with a jealous eye, has watched every effort of Science in the development of man's physical and social condition; and has unsparingly hurled upon *it*, anathemas fearful and vehement. And indeed, scarcely has Science made a step in the sphere of real progress, without encountering its resistance.

Thus, in these long centuries, has the human mind in the pur-

suit of truth had a ceaseless conflict—"the will of the flesh against the will of the spirit."

But notwithstanding this antagonism, primarily, between Science and Faith, the whole order and constitution of nature look upwards in the direction of the supernatural; and never attain to any significance, until complemented by a proper sense of the Jehovah. And without, here, discussing the chronological order of creation, as usually and literally attributed to Moses; but presuming that he was dealing with general facts, rather than attempting any scientific exposition of them; the accuracy of his account, both as to order and design (studied especially in the light of the remarkable revelations science has recently made on this subject) is alike wonderful and grand.

Beginning with the vegetable kingdom, in the order of life; its process unfolding itself in regular gradation, from the lowest form of the vegetable—supplemented also, from time to time, by a corresponding type of the animal, up through a period probably of many thousands of years—was a constant struggle upwards, each stadium supplemental to, but dependent upon that which went before, until finally, it reached its highest order in man. And here again, with head erect—with beauty and symmetry of form—and endowed not only with wonderful physical resources, but incomprehensible moral and intellectual power and force, he stands, at once the peculiar and crowning glory of creation.

As the inorganic world unfolded itself in its successive stadia, as a passive nidus not only for the vegetable, but for the energies and activity of animal life; so the whole order of nature is but the objective expression of a power and force which lies behind it—a power and force which some of our most eminent scientists of to-day, (here only repristinating the views and notions of scientists many centuries ago) even in the light of much experience, attribute to some essential quality inherent to, or accidental to, the molecules of matter itself.

But Faith accepts no such conclusions. Standing midway between the finite and the infinite, it reads in every step of the creative process, from the first vibrations of "molecular contact," through every law and force of development, and up through all the wonderful phenomena of vegetable and animal organic life, an intelligent *design*, before which it bows in humble but grateful

homage. And transcending, at the same time, that sphere of intelligence and thought inherent to the physical senses only—that sphere beyond which the mere student of nature may never attain—it reaches back beyond the limits of time, and out into the eternal now; and as it is apprehended, so it apprehends, in all this, a power in no sense inherent to matter, nor accidental to it; but a power supernatural, viz: *the will of God*.

In our reference to Science, so far, we have regarded it as standing purely in the Order of Nature, as such, and conditioned as it largely has been, and always will be until it comes to assume a christological character, by facts and principles interpreted by unaided reason only. So also of Faith. In all its strugglings after truth, and in the conflicts and revolutions which time and again have hurled *it* from its true path, it has been falsely grounded. Though in its very nature of divine origin, it has been in the past, and is even now so largely conditioned by the purely psychological attributes of man's own nature, that it has been intensely arbitrary and selfish. Now, moulded in the fashion of dogmatic ultraism, it is necessarily dictatorial and exclusive. Traditional notions and precepts here rise before the human consciousness as with a divine majesty; and the slavish subjugation of the individual will holds the energies of the human mind in such fearful subordination, that Science, and even the arts, tremble at every step of their legitimate progress. Here the dead past, with all its sarcophagi of obsolete notions, is held as if in perennial freshness—and here, it were sacrilegious, if in the lofty strides of astronomical investigation, or in the more humble, but infinitely more important researches amid the bowels of the earth, or in the physiological forces and laws of animal organic life, aught should transpire in contravention of the notions of the fathers. All such faith is stagnant of progress; and whilst it holds its subjects with an iron grasp, it condescends in no familiar greetings for the patient but earnest strugglings of the human will, in the problem of man's physical and social redemption.

Or, assuming the purely subjective character of fanatical *pietism*, it sweeps over the domain of human destiny with an arrogance and pride, before which the glory even of chivalry may bow in silent shame.

Here, Faith joins hands with Science in being largely human. The

feelings, the emotions, and even the baser passions, condition its laws; and the *individual* rises in self-importance until, ignoring all authority, he becomes in the sphere of absolute truth a law unto himself. Such, indeed, is the *rationalism* which to-day walks not only in high places, but is casting its venomous influence with an open hand into our homes, around our fire-hearths. It skulks nauseously beneath the captions of many of our religious papers—flashes with the speed of lightning from continent to continent—infuses its spirit into our colleges and schools—breathes throughout almost every line of our polite literature—conditions the type and character of our Sunday-school books—and, riding contemptuously over the *person* of Christ, with an air of arrogant presumption self-interprets His words and precepts into a fanciful dream; and thus human reason, if not a mere caprice of feeling, is the shibboleth here, in the sphere of truth absolute.

Demonstrative and inductive thought, as it unfolds itself in the province of *relative truth*, is largely conditioned by the higher and speculative functions of the human mind, as it apprehends the supernatural in its relations to the order of nature. And just how far the *prevailing faith* of the age may be responsible for the materialistic tendencies of inductive thought, as it finds expression in the observations of Tyndall, Darwin, Mr. Spencer and others, should be the subject for earnest consideration.

But for you, gentlemen, there is a higher and nobler heritage. Born of a Faith which is purely christological, the dead issues of *arbitrary authority*, and the ghostly spirit of a *subjective pietism*, sink alike beneath the plane of your observation.

As the human mind, shaping the destinies of nations and people from the earliest hours of patriarchal life up to the present moment, has in no sense been independent or absolute, but only *relative* in the various stages of its activity; so no nation has stood independent of others, or served an end peculiarly its own.

From the hour when, amid the tranquil scenes and associations of Eden, God said: "In the day thou eatest thereof thou shalt surely die;" human life was, up to the coming of Christ, a perpetual scene of struggling activity. And whether studied in its unfoldings, as finally wrought out under the *types* and *shadows* of Judaism, the intellectual struggles of Asia, the philosophical and ethical character of Greece, the pomp and military glory of

ancient Rome, or the baser passions of barbarism; *reciprocal* influences, wrought by invasion and conquest, by commerce and trade, gave to the whole *organic race* a restless discontent, and longing after something in the future. In this vain struggle, however diversified its factors, history was but the record of human triumph and disappointment in the effort at solving its own destiny.

But amid all this confusion there came looming up, like the scintillations of electric power, beautifully but faintly illuminating the distant sky, the rays of a slender hope from the memories of Eden, in these words: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This hope, by God's fuller revelation of Himself to His covenanted people, became to them the ground of Faith; but was at the same time also a potential hope for the organic race. And thus, whilst Faith in the order of God's covenanted relations to His people was positive in its teachings, the moral, the intellectual, the social, the commercial, and even the aesthetic powers and energies of the organic race, if not positively at least negatively, were but one grand movement by way of preparation for the central world-fact in the sphere of truth absolute, viz: the Incarnation of the Son of God.

And so also from the first vibrations of "molecular contact" in nature, sprung into activity amid the realms of chaos by the will of God—whether in the sun, the moon, the myriads of stars; or in this beautiful earth, from its first evidences of attraction and cohesion, up through the thermal and aqueous deposits, the secondary and tertiary rocks, the beautiful crystals, and wonderful beds of metals and coal, the liquid gases which illuminate our streets, and in a thousand ways serve the arts, our alluvial soil with its myriads of plants, its shrubbery and its trees, and in the whole order of vegetable and animal organic life, not a law or a force, not even a result, serves an end for itself; but the whole constitution of nature stands thus in the order of development, and indicates a grand fact to which it has not yet attained.

Physical nature looks, therefore, beyond itself for completion, and complements that subjective energy and longing, inherent to man's moral nature, for the apprehension of the problem of truth absolute.

But in its interpretation of nature's laws, Science has, so far, largely failed of its high prerogative ; and though it has almost annihilated space, and brought the planetary system within its range of observation—though it has calculated the nature and velocity of light, the density and structure of the heavenly bodies—though it has demonstrated the nature and quality of the dew-drop which sparkles on the blade of grass, and of the breeze which wafts it again amid the sunbeams—though it has satisfactorily accounted for the phenomena of the winds and tides, and caused the gulf stream to yield up the secret of its mysterious march—though science *has* taken the lightning in its hand, and belting the earth with its silvery flash, has caused continent to embrace continent in familiar grasp—and though it has traversed the whole range of vegetable and animal organic life, and unfolded their mysteries as a scroll—in all this, no real achievement has yet been made here towards the solution of the problem of man's true destiny. The conflict between progress and decay is steadily at work, and until Science reaches out beyond itself, acknowledging its subordination, as in the sphere of relative truth only, and apprehends, as does Faith, in the supernatural, the *ground* for its observations, it must utterly fail in comprehending the significance or meaning of nature's laws. God manifest in the flesh, is the glorious hope of struggling nature, and the solution also of the problems of truth relative and truth absolute. Here is a revelation, answering at once the highest demands of Science and of Faith. In the order of nature, and yet infinitely above it—a mystery, and yet a reality—the finite and the infinite in organic union—Christ stands as the central fact for all history. In the constitution of His person—in the calm and even tenor of His life—and in His majestic control over the ordinary laws of nature, He not only invests those laws with significance and meaning, but is at once also the interpretation of every positive force in nature, from the earliest moment of "molecular movement," up to the consummation of its perfection, in the grand and incomprehensible phenomena of dynamic and intellectual force, in the order of human organic life.

Here then, in the person of Christ, as the embodiment of the Divine and human, is not only the ground and source of true Faith, but the perfection of all that belongs to nature. Here is the keynote for the solution of nature's mysterious problems—here the

ground for order out of confusion, and in the development of which Science and Faith *must cease* to be *antagonistic*. Here in this mystery, as it radiates its light out into the dark, and otherwise impenetrable future, Faith finds its subjective ground and objective authority—not as apart from nature, nor yet independent of it, but through nature apprehending the supernatural in its relations to the natural. Thus grounded, Faith ceases to be dictatorial and exclusive; but with a true charity, which reaches back into the depths of man's organic relations to nature, and with a profound sympathy for his purely physical conflicts with the world, it is at the same time positive and uncompromising in its apprehension of that which is above nature.

So also of Science: when it ceases to be constructive, and becomes more analytic—when it comes to interpret nature and nature's laws, from the stand-point of their highest perfection, as they have been apprehended in the centralization of the finite and the infinite in the person of the Son of God—it will bow its haughty spirit, and in worshipful admiration join in the angelic song, "Glory to God in the highest."

The highest order of perfection in the universe of nature, is found in the assumption of human nature by the Divine. Here all antagonism ceases, and man's *potential* deliverance, intellectual and physical, from the bondage of *truth relative*, is complemented by the embodiment of truth absolute in the person of "our Lord." "*I am the light of the world,*" comes with a moral power and force, before which all speculative thought fades like the evening twilight.

Apprehending thus in the person of Christ the embodiment of physical and spiritual perfection, Science and Faith join hands in loving embrace; then start, respectively, on their missions. Faith, following "our Lord" through His life of suffering, catches inspiration from every noble deed—flashes into brighter consciousness under every word which falls from His sacred lips—lingers, in sad hope, around the tragic scenes of His death—and awakens to self-consciousness, joyfully exclaiming, "My Lord!" and "My Master!" as He comes again from the dead, walks among men, and then, in His human-Divine person, ascends to the right hand of the Father. Here the finite and the infinite stand in indissoluble union; and Faith, apprehending the *supernatural*, challenges

man's moral and intellectual power with the assurance of a destiny beyond this life.

Science, standing also in a right consciousness, under the inspiration of Faith, starts also—not in the highest “order of intellectual force,” as the result of “atomic vibrations,” nor yet in the complex but interesting phenomena of animal organic life, as the “unfolding simply of a primordial cell,” according to certain laws and forces “inherent to the molecules of matter as such,” but in the *grand world-fact*, God manifest in the flesh—comes at once to a realization of its divine mission. Here, Science, though standing in the order of nature, and traversing the whole range of organic and inorganic matter as the spheres of its operations, unfolds itself also amid the highest range of intelligence and thought, and aspires upwards for man's physical and social deliverance. Thus elevated by the divine presence, science not only unfolds the nature of the laws inherent to matter on every hand, but so modifies and controls them, as that they shall be subservient to man's true destiny.

In this *christological* sense, and in this sense only, can we ever realize the enthusiastic anticipations of Draper, whether in the sphere of physical or intellectual science. And, out of Christ as the centre of all truth, there is a *farcical bombast* in these words of another—“Away with that theosophic notion, that there is a boundary across which scientific thought can never step, a veil, which it can never lift, behind which the arcana of life must lie concealed forever.”

A veil, *dark as the impenetrable night*, does hang around the moral and intellectual apprehensions of man. But when Science in the sphere of “truth relative,” and Faith in the sphere of “truth absolute,” complement each other as standing in the person of Him who said, “*I am the way, the truth and the life*,” their mission will be that of true progress.

In the accomplishment of this work for Science and Faith, each of us has a personal and high calling.

God's eternal purpose will be solved in the problem of man's destiny; and if we are awake to our duty, well for us; but if in the spleen of unbelief, or in the spirit of a masterly indifference, “we clog the wheels of progress, we shall simply be *crushed* beneath them.”

The manifest destiny of the race is physical and spiritual re-

generation. And when man shall so apprehend God's physical laws, operative in nature around him, and embodied in himself, as going hand in hand with the higher laws of his spiritual nature, he will rise in true majesty and greatness.

"And imbued *only* with the sense of a glorious destiny, how will not the evils of our present moral and physical degeneration yield to the power and strength of a new heritage?"—and thus in the spirit of a true "historical development" rush forward to the realization of millennial glory.

The words of Tennyson in relation to the old year have a broader significance than he gave them; and with a prophetic beauty, sweetly in harmony with this general thought, sound like the ring of pure metal.

"Ring out, wild bells, the dying cause,
And ancient forms of party strife.
Ring in the nobler modes of life,
With sweeter manners, purer laws.

"Ring out false pride in place and blood,
The civic slander, and the spite;
Ring in the love of truth and right—
Ring in the common love of good.

"Ring out old shapes of foul disease—
Ring out the narrowing lust of gold—
Ring out the thousand wars of old—
Ring in the thousand years of peace.

"Ring in the valiant men, and free;
The larger heart, and kindlier hand;
Ring out the darkness of the land;
Ring in the *Christ that is to be.*"

"And when in future generations that harp of a thousand strings," now sadly in discord, "shall be found in tune throughout the whole range of harmony;" touched by the hand of God, "how will not this world be filled with music, and every power of soul and body be a song of praise!"

Angels, descending from the throne of God, will catch inspiration from this new earth; and with a song, like unto that when the morning stars sang together, will herald back to heaven the glorious news—"Man is physically and spiritually saved."



